

# THE DIAL

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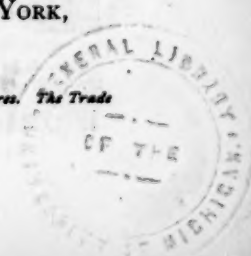
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# THE DIAL

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## THE EMANCIPATION OF MASSACHUSETTS.\*

As an historical study, "The Emancipation of Massachusetts" is a disappointment. Something better was to be expected from a member of a family which has been identified with all that is good, or otherwise, in Massachusetts history from its earliest records, and has worthily received from the state and the nation honors second to no other family in the land. The four later generations of the Adams family have been diligent students of New England history, and have taken delight in writing up the proud annals of their native state. The youngest scion of the house now comes forward to cast reproach upon the record which his brothers, his father, his grandfather, and his great-grandfather have helped to make, and of which his earlier ancestors were a part. Thomas Adams was one of the grantees named in the first royal charter of the Massachusetts Colony, 1629; and was chosen one of the "assistants" at the first election of officers of the company held in England. He contributed freely to the early expenses of the company; but when his associates brought the charter to New England, he did not accompany them. Henry Adams,

supposed to be a brother, came, and was assigned land at Mount Wollaston, or Merry Mount (now Quincy), from which Thomas Morton, "the sinful roysterer," had been ejected. Henry Adams was the ancestor of the Massachusetts family; and in the line of his descendants appear clergymen, deacons, and brewers, as well as Presidents of the United States. If, as the youngest Adams supposes, the evils attending the early history of the Massachusetts Colony are to be mainly ascribed to its having so many clergymen and so much religion, it is evident that his own family in early times contributed its share of those disturbing elements.

In marked contrast with the pessimistic spirit of the book before us, are the charming and scholarly introduction and notes, by the author's brother, Mr. Charles Francis Adams Jr., to the Prince Society's reprint of Thomas Morton's "New English Canaan," 1637. In this book, Morton, professing to be a churchman, lashes the Massachusetts colonists for their persecution of him, and for their bigotry and stern theocracy. When they sent Morton back to England, they arranged that he should have a view of his blazing house at Merry Mount, as he sailed out of the harbor. Mr. Brooks Adams terms this treatment "malicious vindictiveness." He mentions the incident to show that "One striking characteristic of the theocracy was its love for inflicting mental suffering upon its victims." It is noticeable in the book that everything which he regards as discreditable was done by the clergy. "The magistrates," he says, "were nothing but common politicians nominated by the priests. The clergy seized the temporal power which they held till the charter fell." His great-grandfather, President John Adams, knew well the record of Morton, and said of him: "Such a rake, such an addle-headed fellow, could not be cordial with the Plymouth people, or with those who came over with the patent. I can hardly conceive that his being a churchman, or reading his prayers from a book of common prayer, could be any great offense. His fun, his songs, and his revels were provoking enough, no doubt; but his commerce with the Indians in arms and ammunition, and his instructions to those savages in the use of them, were serious and dangerous offenses which struck at the lives of the new comers, and threatened the utter extirpation of all the plantations." The only persons in the early annals of Massachusetts for whom this new historical writer seems to have any

\* THE EMANCIPATION OF MASSACHUSETTS. By Brooks Adams. Boston: Houghton, Mifflin & Co.

sympathy, are the interlopers, the malcontents, the disturbers of the peace, the heady, exorbitant ranters, those who fell under the ban of the civil government, and were, or deserved to be, shipped back to England. For the fathers of the Colony he has no respect. "John Winthrop was a lawyer; he spoke as a partisan, knowing his argument to be fallacious." On the other hand, he says: "Samuel Maverick is a bright patch of color on the sad Puritan background." Sam. Maverick, it is scarcely necessary to state, was no Puritan, but an interloper and churchman. He found it convenient to go back to England. He returned to Massachusetts, in 1665, as a royal commissioner, with the intention of robbing the Colony of its charter. An illustration of his character may be seen in the disgusting narrative of Maverick's attempt, in 1639, to improve the breed of his negro slaves, recorded in Josselyn's *Voyages* (p. 28) and Dr. Geo. H. Moore's "Notes on the History of Slavery in Massachusetts" (p. 8). Mr. Adams's sympathy for this class of persons often expands into admiration.

Mr. Adams's opinions of men are, in the main, based on a false standard of criticism; his book has no perspective, and no proper adjustment of lights and shades. The past and the present jostle each other in bewildering confusion. In judging of the past he has the present constantly in mind. He brings into the foreground men who have been in their graves for more than two centuries; and because they do not look and act like men living in the closing years of the nineteenth century; because they are demurely sober, unfashionable, sing unmetrical psalms through their noses, and have never practised, or heard of, religious toleration, he regards them as unlovely beings, and pronounces them hypocrites and bigots. To his æsthetic taste, Oliver Cromwell, John Hampden, and John Pym would appear quite as unlovely as John Endicott, John Winthrop, and Thomas Dudley, who were contemporaries and men of the same type. When he has had more experience as an historical writer he will judge men by the standard of the period in which they lived, and by the record they made upon that period. Where in the wide world, during the seventeenth century, did men leave behind them a better and more enduring record than the men who founded the Massachusetts Colony? "Old England," said an eminent English writer, "was winnowed for the best seed with which to plant New-England." Did a better class of people live at that period in France, Germany, Italy, or Spain,—a people with better ideas on government, general education and social order? How immeasurably superior is their record to those of the

founders of the other English and Spanish American colonies!

The burden of Mr. Adams's complaint is that there was too much religion in the Colony, which he attributed to the zeal of its numerous and highly-educated clergy. The clergy were indeed zealous religionists, but the people were more so; and, as is usually the fact, pushed the clergy up to their own standard. The people brought this zeal with them from England; and but for the opportunity of enjoying their own religion in their own way, which they were denied at home, there would have been no Massachusetts Colony. The amount of preaching, praying and exhortation which the people required in those days is something extraordinary. As they had no newspapers and few books, religious meetings were their chief intellectual recreation. The amount of labor which these meetings required of the clergy was so enormous that the custom could not have been their own device. These meetings began at eight o'clock in the morning, and continued till noon, when there was an hour's intermission for refreshment. They were resumed in the afternoon, and continued till sundown, and often into the evening. Prayers were from an hour to two hours long. At an ordination in Woburn, in 1642, "Mr. Symes preached and prayed for four or five hours" before the regular services began. Winthrop, in 1639, went out to Cambridge to hear Mr. Hooker preach, who, when his voice failed him, "went forth, and about half an hour returned again, and went on to very good purpose about two hours." Besides Sundays, one and often two secular days each week were given to lectures, which were attended by the people from other towns. In 1633 the magistrates ordered that the lectures should not begin before one o'clock, on the ground that they were "in divers ways prejudicial to the common good, both in the loss of a whole day, and bringing other charges and troubles to the place where the lecture is kept." Now Mr. Adams asserts that the magistrates were created and ruled by the clergy. This nominal action of the magistrates, therefore, was the real action of the clergy, in an attempt to throw off the dreadful burden of labor which the people had laid upon them. The effort was not a success. The lectures continued, "two and three in the week," said Winthrop six years later (i. 324), "to the great neglect of their affairs and the damage of the public. The assemblies also were held till night, and sometimes within the night, so that such as dwelt far off could not get home in due season, and many weak bodies could not endure so long, in the extremity of the heat or cold, without great trouble, and hazard of their



health. Whereupon the General Court ordered, that the elders should be desired to give a meeting to the magistrates and deputies, to consider about the length and frequency of church assemblies." The churches resented this interference in their affairs, and nothing came of the action. They were, therefore, not a priest-ridden people, but they rode their own priests unmercifully. The same frequent and protracted meetings were going on at the same time in England, and the same interminable sermons and prayers were required of their clergy. In 1644 Robert Baillie of Scotland made a visit to London. "This day, May 17," he says, "is the best that I have seen since I came to England. After Dr. Twiss had begun with a brief prayer, Mr. Marshall prayed large two hours most divinely in a wonderful pathetick and prudent way. After, Mr. Arrowwith preached an hour, then a psalm; thereafter, Mr. Vines prayed near two hours, and Mr. Palmer preached an hour, and Mr. Seaman prayed near two hours, then a psalm; after, Mr. Henderson brought them to a sweet conference of heat. Dr. Twiss closed with a short prayer and blessing." (Baillie's Letters, ii. 18.)

Claiming so much religious liberty for themselves, the Massachusetts colonists gave little or no attention to the religious liberty of others, and offered no inducement to persons who did not hold their views and proclivities to come among them. Hence religious toleration, as the term is now understood, had no place in the theory of the founders. It was then an unknown principle. Their intention was to keep out all intruders; and for that purpose made themselves a close corporation, held the fee simple of the land, and admitted to settlement and the privileges of the company only such persons as held their religious views, and with whom they could live in harmony. In those days persons of different religious opinions, as a rule, quarrelled. Their purpose was to set up a Christian commonwealth after their own fashion; and as they found no model of procedure in secular history, the Bible was the political text-book they most revered. For their defense against strangers, interlopers, anarchists—the persons upon whom Mr. Brooks Adams lavishes his sympathy—their charter from the Crown gave them the right: "At all times hereafter, for their special defense and safety, to encounter, expulse, repel, and resist, by force of arms, as well by sea as by land, and by all fitting ways and means whatsoever, all such person or persons as shall at any time hereafter attempt or enterprise the destruction, invasion, detriment, or annoyance of the said plantation, or inhabitants." From the outset they were disturbed, invaded and annoyed; and, as they had a right

to do, they put their charter privileges into operation.

Most of the charges which Mr. Adams brings against the founders of the Massachusetts Colony grew out of the exercise of the rights conferred upon them by their charter. He denies, however, that they had a government which gave them any such rights as they exercised; and he approaches the discussion in a very dogmatic style, for so immature an historian, when the authority and deliberate judgment of some of the best writers on American history are against him. "But discussion is futile;" "the proposition is self-evident;" "no doubt can exist," he states, that his views are correct. He says the Massachusetts charter was nothing more than an instrument incorporating a trading company to do business in the American trade, as the business of the East India Company was trade in Hindostan; that within the territory between the Merrimack and Charles rivers they were authorized to establish plantations and forts, and to defend them against attack; that they were permitted to govern the country by reasonable regulations calculated to preserve the peace; but that the corporation was subject to the municipal laws of England and could have no existence without the realm; therefore, the governing body could legally exercise its functions only when domiciled in some English town. In the last clause Mr. Adams has stated substantially the opinion of Gov. Hutchinson and some other writers on Massachusetts history, while, on the other hand, Dr. Palfrey and Prof. Joel Parker of Cambridge believed that the charter was adroitly drawn giving the patentees the right to use it either in Old England or New England. At all events, there was no requirement in the charter that the corporation should be located and administered in England. I am inclined to think that Mr. Adams's statement is correct as to the original and generally understood meaning of the charter, both when it was drawn by John Whyte, the counsel for the patentees, and when it passed through the several offices of state and was signed by the King. It soon dawned upon the minds of the directors of the company that it would be good policy to transfer the company to America; and five or six months later this proceeding was decided upon. The charter was then critically examined to find some authority for, or justification of, its removal to New England. The most encouraging evidence found was that it contained no clause that the corporation should be located and its affairs administered in England. The incorporators were bold and energetic men, and assumed the risk of the transfer. It was their good fortune that they

were not disturbed during the removal by any objection from the Crown, and that the government they set up in Massachusetts was later recognized as legitimate. No question as to its legitimacy was raised in the *quo warranto* proceedings in 1684. If the removal of the charter was not legal, the neglect of the Crown to prevent it, and its subsequent recognition of the act, made it so. No historian, therefore, has a right to say that Massachusetts had no government and no right to punish its offenders.

Judge Story, who held that the charter itself did not justify the act of removal, says: "The boldness of the step is not more striking than the silent acquiescence of the King in permitting it to take place." Sir Fernando Gorges who held a patent of Maine, Capt. Mason who had a New Hampshire patent, Morton, Gardiner, and others who had been sent back, were constantly pouring in the ears of the Privy Council complaints against the Colony—that it had cast off allegiance to England and its laws, was persecuting churchmen, etc.; but in these complaints the removal of the charter to America was never mentioned. Mr. Adams, however, at this late day is sure that the government was wholly illegitimate. "Nothing," he says, "can be imagined more ill-suited to serve as the organic law of a new commonwealth than this instrument." For fifty-five years it answered the purposes of the colonists very well, and without complaint on their part or request that it should be amended. No person ever came in conflict with it but was ready to admit that they had a strong government. They studied well their patent, and supplied its deficiencies by a liberal construction of its general clauses. Mr. Adams says: "From the beginning they took what measures they thought proper without regarding the limitations of the charter." If he had said "they took what measures they thought proper by a careful construction of the charter," his statement would have been correct. The charter was very extended and had many clauses. Mr. Adams thinks he has a sure grip on the unhappy colonists: In view of the violation of the conditions under which the charter was issued, "the ordinances made under it were void, and none were bound to yield them their obedience." He is now fully prepared to defend all the culprits and malcontents, including the Quakers, who wrestled, to their great sorrow, with the municipal and police regulations of the Colony. These persons, he claims, were not amenable to the laws of Massachusetts, but to the laws of England. This is the substance of what Wenlock Christison, the Quaker, told John Endicott: "You have gone beyond your bounds, and have forfeited your patent; you have no government." John Endicott thought otherwise. Mary

Dyer, another Quaker, who was hanged because she wanted to be a martyr, when she might have gone to her home unharmed, told her persecutors: "You have no government;" and, to convince her that they had a government, they foolishly hanged her. Roger Williams, during his troubled stay in the Plymouth and Massachusetts colonies, before his discovery of the doctrine of religious toleration, told the Massachusetts authorities that their charter was of no account, and that they had no right to the lands they possessed. Sam. Maverick, that "bright patch of color on the sad Puritan background," was of the same opinion; and because the charter was worthless, he wished to take it home with him. Dr. Robert Childe and his Episcopal associates obtrusively despised the laws of Massachusetts, and claimed to be subjects only of the realm of England. It is late in the day for one who professes to be an intelligent student of history to take up the cry of these lunatics and cranks, and claim that Massachusetts had no legitimate government before the arrival of the Province charter in 1692.

Many of the early laws and customs of Massachusetts are often supposed to be peculiar to that Colony, and are mentioned as instances of Puritan intolerance,—such as the fining of persons who did not attend church. They also fined persons who did not attend the town-meeting. There was no Puritanism in Virginia in 1623, but here is an extract from Henning's "Statutes at Large" (i. 123): "Whosoever shall absent himself from divine service on Sunday, without an allowable excuse, shall forfeit a pound of tobacco; and he that absenteth himself a month, shall forfeit fifty pounds of tobacco." Similar laws existed in England before the advent of Puritanism, and were enforced after the Restoration. Here is a specimen: "A person not coming to some church or chapel forfeits 12d. to the poor, to be levied by distress and sale of goods, and in default of distress to be committed. He who keeps any servant in his house or other person not coming to church for one month together, forfeits £10 per month." (Dalton's Justice, 1727, p. 71.) "If any shall strike another in a church or church-yard, or draw a weapon in a church or church-yard with intent to strike, and being thereof convicted, shall be adjudged to have one of his ears cut off, and *having no ears* [they had been cut off previously] then shall be burned in the cheek with a hot iron having the letter F." (Idem, p. 70.) Such laws were the fashion of the time, and it is no wonder that traces of them, but none so brutal, are found in the laws of the early American colonies.

Mr. Adams has a chapter on Witchcraft which affords him an opportunity to give us an outline of how little he knows on the sub-

ject, and to abuse Increase and Cotton Mather, upon whom he lays the chief burden of responsibility for the miseries which attended that wretched delusion. The first case he mentions was that of the Goodwin children, 1688, and he accounts for it in this fashion: "The elders began the agitation by sending out a paper of proposals for collecting stories of apparitions and witchcrafts, and, in obedience to their wishes, Increase Mather published his 'Illustrious Providences,' 1683-4. This movement seems to have inflamed the popular imagination." Mr. Adams can never have read the book. It was an historical account of curious and strange incidents which had occurred in New England, including deliverances from shipwreck, remarkable thunder and lightning, tempests, and also of apparitions and witch cases. It exposed the folly of many of the superstitions about charms, horse-shoes, lucky days, and white spirits, which were then universal. It was a sedative to, rather than an excitement of, the popular imagination. Thirty thousand persons had been put to death in England for supposed confederacy with the devil; seventy-five thousand in France; and a hundred thousand in Germany. Witch books from Europe were as common among the people as the New-England primer. The trouble began in Massachusetts, not in 1688, but in 1648, when Margaret Jones of Charlestown was tried and executed under the charge that she had a malignant touch, and being a female physician her medicines had an extraordinary effect, and her predictions as to the termination of diseases proved to be true. John Winthrop presided at her trial, signed her death-warrant, and wrote up the case in his journal. This was fifteen years before Cotton Mather was born. Mary Johnson was executed the same year at Hartford, Conn.; and Mrs. Knap at Fairfield, Conn., in 1653. In 1656 Mrs. Ann Hibbins, the widow of a Boston merchant and magistrate, was hanged on some most absurd charges; but we read nothing about these cases in Mr. Adams's chapter, and probably he never heard of them. From the date last mentioned, till 1692, the courts were constantly investigating alleged cases of witchcraft, with which the Mathers had no connection. Of Salem witchcraft, in which twenty persons lost their lives, we have an enormous amount of authentic documents; but of the twelve persons who were executed in New England before 1692, we have but little evidence in addition to that collected with much labor by Increase Mather, and given in his "Illustrious Providences," as Mr. Adams calls it, but the book is commonly known as "Remarkable Providences." When the excitement broke out at Salem in 1692, Cotton Mather, living in Boston, offered to take six of the afflicted children to his own house and those of his

neighbors, believing that by separating the children, and taking them out of the excitement in Salem village, the influence, charm, or whatever it was, upon them might be broken. The Salem people thought they knew more about witchcraft than he did, and declined his offer. He kept out of the excitement and attended none of the examinations or trials; and yet he is charged with being the chief instigator of Salem witchcraft. He believed in the reality of witchcraft, as did everybody else, in and out of the church, at that period; but neither he nor his father Increase Mather justified the methods practiced by the magistrates in treating it. When the trials were in progress at Salem, and persons who were evidently innocent were being executed, Increase Mather wrote a treatise entitled "Cases of Conscience concerning Witchcrafts," which exposed the injustice and cruelty of the methods pursued by the courts, and made further condemnations impossible. Mr. Adams makes no mention of this tract.

Concerning the case of the Goodwin children, 1688, Cotton Mather wrote a little book entitled "Memorable Providences," in which he minutely described the conduct of the children, which resembled the antics which we read of in books on modern spiritual manifestations. One of the children he took to his home, and kept her for several months that he might study the case more minutely. His conclusion was that the children were under diabolical influence, and that it was an influence that could be controlled by prayer and religious influences. He applied his remedy and all the children recovered. The purpose of the book was two-fold: (1) To show that witchcraft is a reality; and (2) To show the proper method of treating it. He concluded by saying: "All that I have now to publish is, that prayer and faith was the thing which drove the devils from the children; and I am to bear this testimony unto the world: That the Lord is nigh to all them who call upon Him in truth, and blessed are all they that wait on Him." All this will be new to Mr. Adams, and will doubtless appear to him very superstitious; but he cannot say that it is heartless and cruel. The views Mather expressed on the reality of witchcraft were in perfect harmony with the views held at that period by educated persons in every civilized community. The book has a preface endorsing its principles signed by four of the clergymen of Boston. It was reprinted in London in 1691 with a commendatory introduction by Richard Baxter. "This great instance," said Mr. Baxter, "cometh with such full, convincing evidence, that he must be a very obdurate Sadducee that will not believe it." Mr. Adams has never read the book; for he speaks of it thus: "Cotton Mather forthwith published a



terrific account of the ghostly crisis, mixed with denunciations of the Sadducee or atheist who disbelieved." To this little and harmless book, Mr. Adams and other writers who have followed Mr. Upham attribute the origin of Salem witchcraft.

The remark was recently made to me by a friend who is in the line of watches and jewelry: "I could never quite excuse the Massachusetts colonists that they did not come over in the White Star line of steamers with Frodsham watches in their pockets."

Certainly, and happily, there has been an emancipation of thought everywhere during the past two and a half centuries; and such an emancipation has taken place in Massachusetts. It was a noble theme for an historian to trace the steps and progress of this emancipation. It is, therefore, a misfortune that the writer in this instance did not appreciate his opportunity, and lay aside prejudice and passion; for an historian has no right to misrepresent facts and absolve himself from an honest code of criticism; and this error is here charged upon Mr. Brooks Adams.

W. F. POOLE.

#### THE ORIGIN OF THE FITTEST.\*

It has been one of the characteristics of what we may call the American school of evolutionists, that they have not been contented to regard a law of nature, with Darwin, as simply the "ascertained sequence of events," but have been constantly endeavoring to go behind natural selection, heredity, and variation, to find the higher law on which these observed laws depend. In this search, Professor Cope, perhaps the most industrious and the most subtle of our naturalists, has taken a leading part.

The present volume is a reprint of twenty-one essays by Professor Cope, contributed at different times within the last twenty years to various scientific or popular periodicals, and all of them bearing more or less directly on the subject of the evolution of animal life. One of the prominent features of the book is the attempt to give to the theory of evolution what Huxley declares to be one of its chief needs, "a good theory of variation." It is manifest that there can be no "survival of the fittest" unless in some way different degrees of fitness are produced. That such is the case, and that consequently variation is a natural law or observed fact, is evident to everyone; but Professor Cope is not satisfied until he has found out how or why this is so. It is this

search which has given this volume the striking, and to some extent appropriate, title of the "Origin of the Fittest." This origin is to be found, in great part, in that which Professor Cope has called the "Law of Acceleration and Retardation."

Professor Cope is satisfied that the law of natural selection is not a *real cause*, as most of the followers of Darwin have considered it. In his review of the laws of evolution, he says:

"Before the excellence of a machine can be tested, it must exist, and before man or nature selects the best, there must be at least two to choose from as alternatives. Furthermore, it is exceedingly improbable that the nicely adapted machinery of animals should have come into existence without the operation of causes leading directly to that end. The doctrines of 'selection' and 'survival' plainly do not reach the kernel of evolution, which is, as I have long ago pointed out, the question of the 'origin of the fittest.' The omission of this problem from the discussion of evolution is to leave Hamlet out of the play to which he has given the name. The laws by which structures originate is one thing; those by which they are restricted, directed, or destroyed, is another thing."

In the admirable essay on the Evolution of the Extinct Mammalia (p. 297), Professor Cope discusses this "law of acceleration and retardation" as follows:

"Biology is a science of analysis of forms. What the scales are to the chemist and physicist, the rule and measure are to the biologist. It is a question of dimension, a question of length and breadth and thickness, a question of curves, a question of crooked shapes or simple shapes—rarely simple shapes, mostly crooked shapes, generally bilateral. It requires that one should have a mechanical eye, and should have also something of an artistic eye, to appreciate these forms, to measure them, and to be able to compare and weigh them.

"Now when we come to arrange our shapes and our measurements we find . . . a certain number of identities, and a certain number of variations. This question of variation is so common and so remarkable, that it becomes perfectly evident to the specialist in each department that like does not at all times produce like. It is perfectly clear . . . that variability is practically unlimited in its range and multiplied in the number of its examples. That is to say, species vary by adding or failing to retain certain characteristics; and generic and other characters are found to appear or disappear in accordance with some law to be discussed further on. I believe that this is the simplest mode of stating and explaining the law of variation: that some forms acquire something which their parents did not possess; and that those which acquire something additional have to pass through more numerous stages than their ancestors; and those which lose something pass through fewer stages than their ancestors; and these processes are expressed by the terms 'acceleration' and 'retardation.'"

This is a simple statement of this law, the elaboration of which, in one way or another, fills a large part of the book.

The essay on the "Origin of Genera," the earliest in date of all these papers, has had a

\* THE ORIGIN OF THE FITTEST. Essays on Evolution. By K. D. Cope, A.M., Ph.D. (Heidelberg), Member of the United States National Academy of Sciences, Correspondent of the Royal Bavarian Academy of Sciences. New York: D. Appleton & Company.



very marked influence on systematic zoölogy in America. In this essay the author has tried to show that generic characters, properly speaking, are different in kind from specific characters, and may in many cases have appeared later in time. Thus, certain individuals of one species may, by the acquisition of a certain additional character, become members of a genus different from that to which the rest of the species belong. This is, of course, in part a matter of definition, for some writers, recognizing the facts, would not regard the supposed new genus as properly established. In Professor Cope's view, the separate genera of any group are properly separated from each other by single characters, thus standing related to each other like steps in a staircase. In his practice as a systematic naturalist, the genera he recognizes have been so arranged. There are numerous difficulties in the way in the practical application of this view to all cases, but it has the enormous advantage of insisting on precision of definition, which has been one of the great needs in biological writing. The influence of Professor Cope's views and methods in this respect over other naturalists has been very great. The various groups in zoölogy and botany are, in a sense, subjective, and to insist on precise and simple definitions of genera is to insist on clearness in the mind of the writer who discusses them. Nature goes on in her own way in any case, and sometimes she makes leaps and sometimes not.

The chapters on the origin of the foot structures of the mammalia are especially instructive, but lack of space forbids quotations from them. The volume contains several essays of one sort or another on the metaphysics of evolution. Some of these will be found to the ordinary reader very difficult to follow, and two or three of the essays, I venture to say, are easy reading to Professor Cope and to no other man on earth. One peculiar passage (page 167) seems to be either concealed humor or else nonsense—certainly not science:

"In our present translation of Genesis, the fall is ascribed to the influence of Satan assuming the form of the serpent, and this animal was cursed in consequence, and compelled to assume a prone position. This rendering may well be revised, since serpents, prone like others, existed in both America and Europe during the Eocene epoch, five times as great a period before Adam as has elapsed since his day. Clark states, with great probability, the 'serpent' should be translated monkey or ape—a conclusion, it will be observed, exactly coinciding with our inductions on the basis of Evolution. The instigation to evil by an ape merely states inheritance in another form. His curse, then, refers to the retention of the horizontal position retained by all other quadrumana, as we find it at the present day."

If we judge Professor Cope's book by the

usual standards of book-making we find much of which to complain. The author seems always in a hurry. He seems to have no time in which to elaborate his ideas, and when in one essay he strikes a theme already treated in another, he has recourse to the scissors and the paste-pot to save the trouble of re-writing. As a result of this, we have many mannerisms of expression, many repetitions and self-quotations, and a style as different as possible from the plain, exact, matter-of-fact way in which Darwin has treated similar subjects. As a whole, this is the raw material of a great book, perhaps an epoch-making book, rather than the book itself.

But Professor Cope has the right to demand other than ordinary standards of judgment. Other persons can write the book, of which he furnishes the subject matter. Constantly engaged in the study of new material, in the development of new facts and laws, he can do better than to write good books. We should be thankful for the thoughts and generalizations of nature, which he casts out to us from his study windows, without criticism as to the shape in which the bundles may fall.

Few people will read the book through, but no one can take it up without broader and clearer notions of the problems involved in the origin of species. Whether we agree with Professor Cope's theories or not, whether we understand them or not, they form an important part of the history of evolution. These essays, as a whole, certainly represent the most valuable contribution to the subject yet made by an American author.

DAVID S. JORDAN.

#### CHARLES EGBERT CRADDOCK.\*

The secret veiled under the *nom de plume* of Charles Egbert Craddock almost surpassed in interest the mystery of George Eliot, because in this instance the sex of the unknown author was not suspected, so skilfully did her literary style keep its appointed secret. But this adventitious circumstance has ceased to enlist readers for the author; and now that her writings, under her proper name and simply by their merits, are attracting more readers than before, the question becomes opportune, wherein consists their peculiar charm? Certainly, this is not to be found in the new localities to which she has introduced us, nor in that uncouth dialect with which she has made us familiar. If these had been her attractions, she could not have held her audience as she has; we should long ago have tired of the mountain girls, who, in her early stories, were all cast in the same mould, and who

\* *IN THE CLOUDS*. By Charles Egbert Craddock. Boston: Houghton, Mifflin & Co.

dreamily surveyed the mountain vistas with the same lustrous eyes. If her work were to be judged by such features, it might be pertinent to consider the correctness of her presentations of dialect, and to discuss with her critics the doubt whether the author knows the Great Smoky Mountains as well as she professes. But Miss Murfree's art is far too profound to be illustrated by such criticisms. The vernacular of her people is their least attraction. It has served its purpose in awaking attention and eliciting discussion; it remains but an incidental and subordinate feature of her work. Its excessive use may become a blemish; it can scarcely obscure entirely the beauties of her style.

Doubtless her intimate acquaintance with these mountaineers, and their strangeness to her readers, were the reasons for confining to them her maiden efforts in romance. Now, however, why should she not feel free to devote the same powers, upon proper occasion, to other scenes and peoples? That she is under no necessity of taking her readers to the mountains in order to entertain them, is evident in her novel, "Where the Battle was Fought," which owed none of its interest to mountain scenery or accessories. True, she was there presenting scenes familiar to herself. But her work often shows capacity for close study and accurate understanding of topics and characters not naturally familiar. Her happy illustrations of the many little peculiarities of the Tennessee law and practice indicate more than the gathering into a retentive memory of fragments of gossip or anecdotes contributed by purveying friends; they suggest an individual and independent knowledge, the result of personal study and research, an easy acquaintanceship akin to that which the lawyer acquires by years of practice. A similar knowledge of the practical aspects of the miner's work of prospecting and testing ores was exhibited in her "Down the Ravine." May she not, then, find new opportunities for entertaining the reading public as thoroughly as she has done in her mountain tales?

The deeper charm which has thus far imbued Miss Murfree's stories, and which is indefinitely felt rather than seen, as one reads, lies in her happy combination of the elements of scene-painting and portraiture. Her pictorial faculty is the most conspicuous in her mental equipment. As a word-painter, she has achieved a new success. That indefinable glamour which distinguishes the landscapes of great mountain ranges has impressed and possessed her, and her sympathetic heart has caught the art of so suggesting it that, while for the uninitiated she has merely painted a landscape, those who have felt that occult influence again experience it. The author's subtle power not only brings her reader to

the mountains, but places him *en rapport* with them. The same fine sympathy extends to the dwellers in these fastnesses, and she is scarcely less felicitous in painting them. Entering herself with cordial interest into the feelings and emotions which control their simple lives, she depicts them at their best, and her friendly portraiture awakens in her interested reader a tender appreciation which approaches esteem. Under her pencil, characters like Dorinda Cayce, Judge Gwinnan, and lawyer Harshaw, take on the vividness of actual life. The toothless veterans who carry enthusiastically to the grave the moss-covered political antipathies of their youth will be remembered as pen portraits when their names are forgotten. But her crowning art is the skill with which she links mountain and man together. Her mountaineer is no mere sojourner upon the heights. He lives among them; they influence, they color, they dominate his daily life; his nature is stamped with their impress; his thoughts and feelings are the outgrowth of association with them; and the lights and shadows of his mind are images of the sunshine and shadow that pursue each other over the mountain tops around him.

This intimate and continuous sympathy between the moods of the man and the kaleidoscopic phases of the mountain range is so delicately suggested that at times it escapes casual observation. The "Atlantic Monthly," curiously oblivious as to this feature of Miss Murfree's work, says of her "In the Clouds": "She forgets that her art is essentially dramatic. She resorts to wholly unnecessary spectacular effects, and constantly distracts the spectator's attention from the persons in the drama to independent activity of the scenery itself. Many of the scenic pictures are thrust into the action in such a way as to interrupt the movement of the story without in the least intensifying the effect."

That Miss Murfree has often obscured her meaning, and left it to the penetration of her readers to discover what was behind the veil of her symbolism, may be construed as a compliment to their intelligence. But although in her earlier stories her interpositions of scenic description may have at times seemed obtrusive, and the relation between mental and atmospheric moods may have been misty and vague, she has surely now unfolded her riddle. In her latest novel, the storms that sweep the summits of the balds, and dash impetuously down the rugged declivities, are themselves among the *dramatis personæ*. When Mink Lorey started to ride down "those solemn spaces where silence herself walked unshod," the misty condition of his mind was in harmony with the mountain mists which enveloped him, and his thoughts grew clearer as he emerged into the sunlight. He felt the

burden of the clouds again when endeavoring to bring his irresolution to the point of offering restitution for the injury done by his mischance, and confessed to himself, "I would n't feel so weighted if the weather would clear." To him and his companion on the lonely bald, the mysterious summit of Thunderhead, ever baffling their close observation, seemed a fit abode for a herder who was only a "harnt." It was itself an embodied superstition.

But it is not chiefly in individual instances that the story exhibits the ascendancy over the characters of their surroundings. It is a subtle influence which pervades all their experiences and dominates their lives. Simple though their tastes may be, and modest their aspirations, their little drama takes on the tragic complexion. For people so residing and so circumstanced, the essential dramatic movement is the tragic. No other conception was possible to the acute imagination of the author, and the skill with which the tragic element is portrayed in its mastery over mount and man evinces the accuracy of the conception. These simple mountain folk have their depths of feeling, their heights of devotion to duty, and their sublime submission to fate; in their plainness and bluntness of character, they reflect the simple grandeur of the balds, ravines and precipices around them; their lives are modelled after their Appalachian homes. It was a tender sympathy which could appreciate and quietly invite others to share in the overmastering sorrow of a life wasted in "drifting down Lost Creek." Only a clear intellect and a bright imagination could conceive of the rugged strength and firm devotedness of Kelsey, the Prophet of the Great Smoky Mountains, living through a conflict with the evils of the baser natures around him, to a tragic death in the vain attempt to subdue that conflict by taking them with him up to the heights where repose might be found.

So the double tragedy, in mountain and in man, is the controlling element in the author's latest work. The sunshine might peer through the rifts of the clouds, and scatter for a time the storm, but in vain. Even the playful nature of Mink Lorey could not avail to mitigate the essential conflict. Even the loving devotion of Alethea Sayles could neither save the light-hearted Mink from the tragic struggle, nor silence in herself the voice of duty which was but a call to combat and sorrow. Their clear mountain skies seemed to promise these simple young people peace and contentment, but involved them instead in the storms of continual contention, ending in misery. "The short and simple annals of the poor" become painfully realistic in thus exhibiting life "in the clouds," where thunders and lightnings and tempests work their way unrelentingly, irresistibly. The great terrestrial con-

flict which created those mountain ranges, and which is imaged in the periodic storms that sweep over them, reappears in the lives of those whose homes are fixed among them. Before the misty background of the Smoky Mountains, the mind now sees portrayed the sorrowful climax of such a tragic conflict. It is the picture of Alethea, with her lithe and supple figure, her native grace of attitude, her wealth of golden hair, and her deep brown eyes illuminated by an ecstasy which is more pathetic than grief. It will long stand as a unique figure in our literature.

JAMES O. PIERCE.

#### EARLY DAYS OF THE AMERICAN THEATRE.\*

The early days of the drama in America, notwithstanding the many difficulties which attended its development, offered alluring compensations to the qualified actor. The manager and the proficient members of a stock company were received with social honors in every community, and brought into cordial relations with its best and pleasantest elements. Their professional labors were not arduous, as in the largest cities the theatre was opened only three or four evenings in the week, and a few standard plays sufficed for an entire season's entertainment. The emoluments of players were generous for that period, an actor of prominence commanding a salary ranging from fifty to one hundred dollars a week, with one or two annual benefits in addition. Mr. John Bernard, a talented English comedian, who joined Mr. Wignell's corps in Philadelphia in the summer of 1797, was engaged on the liberal terms of £1,000 a year. There were three leading theatrical companies in America at this date, occupying three distinct circuits. The "Old American Company," controlled by Hodgkinson and Dunlap, established headquarters in New York and Boston; the troupe managed by Wignell and Reinagle was at home in Philadelphia and the neighboring cities of Baltimore and Annapolis; while that of Mr. Solee travelled over the southern district, the centre of which was Charleston.

In New York and Boston the winters were deemed too severe, and the summers there and elsewhere too hot, for successful dramatic enterprises; hence the seasons were limited to the spring and autumn, and in the intervals the actors divided into small parties, and moved from place to place, giving varied

\*RETROSPECTIONS OF AMERICA. 1797-1811. By John Bernard, sometime Secretary of the Beefsteak Club, and author of "Retrospections of the Stage." Edited from the Manuscript by Mrs. Bayle Bernard, with an Introduction, Notes, and Index, by Laurence Hutton and Brander Matthews. Illustrated. New York: Harper & Brothers.



entertainments of a theatrical and musical character. The stage was supplied principally by foreign talent, managers drawing from England not only their leading performers, but their scenery, costumes, and other necessary appurtenances. The first complete American theatre was opened in 1793, by Mr. Wignell; and when, four years later, Mr. Bernard—from whose reminiscences these particulars are taken—came to the United States, Boston could boast of the only other adequately equipped play-house in the country. The best accommodation provided for the mimic scenes of the actor was a vacant warehouse or barn, even the metropolis of New York affording them no better shelter than a barren wooden building.

At this era, dramatic ventures suffered greatly from the incursions of the yellow fever, which, introduced in 1792, swept over the greater portion of the land yearly. In the time being, cities were depopulated and business was paralyzed; yet as soon as the awful scourge was passed, the desire for diversion, for recovery from the strain of anxiety and depression, filled the theatres with a throng of eager pleasure-seekers, one half of whom were draped in mourning and all alike craving in excitement temporary forgetfulness. The Quakers and others who regarded the drama adversely, attributed the visitations of the plague in no small degree to this ungodly form of amusement, and its supporters were looked upon by them, in consequence, with severe disfavor. Yet among the profession here were to be found some of the brightest figures that have enlivened the American stage. Cooke, Cooper, Placide, Caulfield, the Merrys, Mrs. Stanley, Mrs. Woodham, Mrs. Whitelock (sister of Mrs. Siddons), and scores of gifted players, were contemporary with Mr. Bernard during the twenty years in which he was identified with our theatrical history.

After the death of Mr. Bernard in 1828, a portion of his autobiography was published under the title of "Retrospections of the Stage." He was an agreeable writer, the same gentle humor and amiable disposition appearing in his pages which imbued his manners and made him a universally welcome companion. His first posthumous book met with a notable success but is now out of print. A second volume has lately been gathered from his literary remains and presented to the public with the kindred title of "Retrospections of America." It has the unstudied gossipy style of a familiar talk, which, in a light, cursory way, touches persons and things of importance at the moment. The author's views of America were sensible and kindly. He appreciated its struggles, its achievements, its spirit, and its promise; and in his observations and comments he was liberal and just.

He had friendly intercourse with many distinguished men, and was a privileged guest at the homes of Washington, Jefferson, Carroll, and others of their rank. His retrospections are plentifully interspersed with pithy anecdotes, and do not lack interest or historical value.

The comedian's first meeting with Washington happened by accident. A chaise had overturned in the road near Mount Vernon, and Mr. Bernard was joined in the rescue of its occupants by a stranger galloping to the scene on horseback. The two men toiled long, in the heat of a July day, to right the vehicle and despatch it again on its way in due order. This service done, the gentlemen had leisure to recognize each other; and great was the surprise of the actor to find in his vigorous assistant the venerable "Father" of our republic. Accepting his pressing invitation, Mr. Bernard accompanied General Washington to Mount Vernon, where he was received with the warmest hospitality. His impressions of his entertainer are recorded with enthusiasm.

"Whether you surveyed his face, open yet well defined, dignified but not arrogant, thoughtful but benign; his frame, towering and muscular, but alert from its good proportion—every feature suggested a resemblance to the spirit it encased, and showed simplicity in alliance with the sublime.

In conversation his face had not much variety of expression; a look of thoughtfulness was given by the compression of the mouth and the indentation of the brow (suggesting an habitual conflict with and mastery over passion) did not seem so much to disdain a sympathy with trivialities as to be incapable of denoting them. Nor had his voice, so far as I could discover in our quiet talk, much change or richness of intonation, but he always spoke with earnestness, and his eyes (glorious conductors of light within) burned with a steady fire which no one could mistake for mere affability; they were one grand expression of the well-known line, 'I am a man, and interested in all that concerns humanity.' In our hour and a half's conversation he touched on every topic that I brought before him with an even current of good sense, if he embellished it with little wit or verbal excellence. He spoke like a man who had felt as much as he had reflected, and reflected more than he had spoken."

Equally vivid recollections of other eminent personages are preserved by Mr. Bernard; but the reader must be referred to his volume for a perusal of them. There is not space here to extract from his store of incidents relating to Dr. Franklin, Lafayette, Jefferson, and a multitude of their class, which were known to him personally or repeated by trustworthy witnesses.

In the group of actors associated with Mr. Bernard, the character of Mrs. Whitelock attracts attention because of her kinship with the Siddons and the Kembles. Mr. Bernard states that she was in no way unworthy of her illustrious sister, but suffered from the defects

of a short, ungainly figure, and a heavy, thick voice; "but she had the family face, and a genuine passion, which could kindle the sympathies and blind the spectator to every deficiency." One anecdote from the many connected with his stage life, which refers to this lady, we make room for because of its laughable character. Mrs. Whitelock, at one time the tragedian in Mr. Bernard's company, had witnessed the burning of a theatre, by which the lady's nerves were much disturbed. It chanced that "a few evenings afterwards, just as she had been effectually smothered as Desdemona, the front cloudings dropping a few feet, a boy in the gallery cried out 'Higher! higher!' which similar sounds striking her sensitive ears, she started up, thrust aside the curtains, and exclaimed 'Good heavens! fire?' The roar of the audience and the look of Cooper (no mimicry of passion now) threw her back to her recumbency, but the interest of the scene perished with her."

#### BRIEFS ON NEW BOOKS.

THE latest volume of Mr. H. H. Bancroft's admirable Pacific States History series (The History Company, San Francisco), is entitled "British Columbia," and covers the history of that province from 1792 to 1887. Mr. Bancroft has divided the period between these two dates into six parts, each part forming a distinct era in the life of the colony. These are: First, discovery and diplomatic disputes as to ownership of land; second, the coming of the fur-traders, the Northwest Company first and then the Hudson's Bay Company, and the colonization and colonial government of Vancouver Island; third, the period preceding the Fraser River gold excitement of 1858, during which both Vancouver Island and the mainland were ruled by the Hudson's Bay Company; fourth, the governing of the island and the mainland as separate colonies, ending with their union under one governor in 1866; fifth, the affairs of the consolidated colony until its confederation with Canada in 1871; and sixth, the events up to the present year. Among the most interesting chapters of the work are those relating to the Hudson Bay Company's intercourse with the Indians. The officers of the company regarded the natives as men of like nature and creation as themselves, and treated them accordingly. All their dealings with the Red Men were marked by patience, mildness, and firmness; and we look in vain for anything resembling the border ruffianism and brutality which characterize the American policy. The finding of gold in the Fraser River region in 1858 produced an excitement almost equal to that in California in '49. Thirty thousand people hurried to Victoria and thence on to the placers. Notwithstanding the efforts of the company to keep them out, British Columbia was soon filled with miners; and between the years 1862 and 1871 over \$22,000,000 worth of gold was carried out of the country. Mr. Bancroft gives, in the latter part of the present volume, perhaps the best account yet written of the Canadian Pacific Railway, an enterprise whose importance to our continental com-

merce is very imperfectly understood in the United States. The volume has a vast amount of information digested in the thorough manner characteristic of the series. It is peculiarly rich in anecdotal matter, which makes it entertaining as well as instructive reading. The book is well supplied with maps.

THE autobiographical narrative of Mrs. Georgiana Bruce Kirby, entitled "Years of Experience" (Putnam), describes a career of uncommon vicissitude, by a remarkable woman. She was born of gentle parentage, in England, in 1818, but has resided in America since the age of sixteen. Her father died before her birth, and her mother's fortune being dissipated by a second husband, the girl left home soon after she had entered her teens, for a time serving as a governess in the family of a friend, and then casting herself adrift into the world to follow her fate alone. She was resolute, independent, and courageous, and she had already a considerable amount of practical training and of mental culture which she strove ever to enlarge. Her first experience in the United States was as a nursery-maid in the house of a clergyman in Boston. From this place she stepped into the Brook Farm Association, to which her character and talent gained her a cordial admittance. Here she was the pupil, the co-laborer, and the companion, of that group of select spirits who tried the futile experiment of founding an Arcadia on a bleak estate in the environs of Boston. Their life was ideal, as all the inmates of the Farm, except Hawthorne, have pictured it, but nowhere has there been produced a more captivating sketch of its delights than Mrs. Kirby inserts in her narrative. This portion of her experience, however, is not more interesting than the year she spent in the women's prison at Sing Sing as assistant-matron under Mrs. Eliza W. Farnham, or the term she spent in Missouri as teacher on a slave-owner's plantation. Mrs. Kirby enjoyed the friendship of Margaret Fuller, and her testimony to this rare woman's genius and loving nature is of much value. As one of the band of dauntless reformers who worked for the emancipation of the slave and the elevation of the suffering and oppressed, her associations were with the most liberal and high-hearted men and women in the Eastern States. Her connection with them gives a distinction to her experience. The narrative ends with the year 1849, when the author followed the tide of emigration which had set toward the Pacific coast. Her home has since been in California, but of this later portion of her life she does not speak.

A SIDE of the history of the war of the Rebellion which has been almost entirely neglected is that which the private soldier can alone present. We have had innumerable records and testimonies from the officials who controlled our armies, and from observers outside the ranks, but seldom has the man who carried a gun or wore the blue without a chevron or shoulder-strap borne his witness in print to the management of our battalions and the incidents of the camp and the field. None can tell the story better than he, as we have proof in Frank Wilkeson's "Recollections of a Private Soldier in the Army of the Potomac" (Putnam). Our Northern soldiers were drawn largely from the most intelligent and energetic of our citizens. They knew how to observe and to reflect, and in almost

every company there were numbers as capable of leading their comrades on to victory as those who held the posts of authority. Mr. Wilkeson ran away from home before he was sixteen, and joined the Eleventh New York Battery, then at the front in Virginia. It was in the winter of 1863; and he remained in the service until there was no further use for a corps of volunteers. He entered the ranks in a passion of patriotism, and its fire never diminished while his country had need of him. There is no boasting in his account of what he went through; nor is it to set off his own daring deeds that he has related his experience. It is because of his conviction that the full story of our great contest cannot be gathered without the contributions of the private soldiers on whom the hardest of the fighting and the suffering fell, that he now offers his quota of personal information. Mr. Wilkeson writes with terse and graphic power, making us see almost with actual vision the grim and ghastly scenes which war brings to pass. His pictures of life in the barracks and in the tent, of the desperate encounters on the Potomac, of how soldiers bear themselves on and off duty and how they die in battle, are thrilling in the extreme. It is an unvarnished and unsparing tale, lending new horrors to our conception of the cruelty of warfare, and enforcing the conviction that the darkest pages of the annals of the Rebellion are yet unwritten.

LEE MERIWETHER is the name of a young traveller who lately made what he calls "A Tramp Trip" through Europe. Desiring to study the life of the working classes abroad, he put off his modish raiment and donned the coarse clothing of a laboring man, took a steerage ticket to Naples, and, arriving there, with knapsack on back and walking-stick in hand, traversed the principal states of the continent, alone and afoot. Carrying out to the letter the part he had assumed, he fraternized with the poor and the lowly, seeking their acquaintance, accepting their hospitality, and acquiring their inner history from close observation and their frank and friendly communications. He chose the right method for attaining a true insight into the condition of the common people, who compose the foundation and the bulk of a nation, and of whom the ordinary tourist sees and learns little or nothing. Mr. Meriwether gained a vast amount of fresh and serviceable information, which he was able to present officially to the United States Bureau of Labor Statistics, and which he now rehearses for the benefit of the general reader, with much vivacity, in a volume entitled "A Tramp Trip Abroad" (Harper). It is true that he rushes with haste from one incident to another in his recital, and does not always finish an interesting story—as when he begins to tell of a visit to Ouida, and fails to proceed, after despatching his note of introduction. Such sins of omission are to be pardoned, however, in consideration of the amount he has to relate. Mr. Meriwether's trip cost at the frugal rate of fifty cents per day. How it was performed at this slight expense, he states with precise detail, in order that anyone so minded may do the same thing. Following his experience, one can travel a year in Europe, visiting every land within its boundaries, and for comfortable subsistence and transportation, including the ocean voyages, spend no more than \$320. Tables of statistics showing the wages and living expenses of workmen in

different European states add much to the value of his unique narrative.

THE latest addition to the International Education Series (Appleton) is the most valuable volume yet published. It is the work of Dr. S. S. Laurie, of the University of Edinburgh, and is entitled "The Rise and Early Constitution of Universities, with a Survey of Mediæval Education." The author treats, in a series of fifteen lectures, of the development of the modern university system of Europe, showing how its germs existed in the schools of Athens, Alexandria, and Rome; how Christianity for a time narrowed the scope of the higher learning; how scholarship began to revive under Charlemagne; how the university in the modern sense arose in the schools of Salerno, Bologna, and Paris; how the trivium and quadrivium gradually gave place to the faculties, and how the university, once established, worked out its autonomous character and extended the circle of its influence. The subject is a vast one, and Dr. Laurie's book is comparatively very small, so that his survey of the field is rapid, and he has no room for detail. But it is evident that the author himself is master of all the omitted detail, and that his generalizations are carefully grounded. His work is that of a scholar, and his subject is one that has long waited for just such treatment as he has given it. Dr. Harris, in his capacity as editor of the series, furnishes a preface and an analysis of contents. The analysis is a useful addition, but the preface has rather the effect of obscuring the simple and lucid text. Dr. Harris seems unable to resist the temptation to reduce to the lowest terms of Hegelian abstraction any discussion with which he is associated.

THE name of Sarah Orne Jewett on the title-page of "The Story of the Normans," the latest number of the "Story of the Nations" (Putnam), leads us to expect a narrative of blended symmetry and strength; and our expectation is perfectly fulfilled. The quiet, earnest spirit, the scrupulous veracity, the careful construction, the finished style, which mark the essays and stories of Miss Jewett, distinguish this more serious and comprehensive work. She has studied the subject faithfully, mastering it to a degree which enables her to treat it with an original picturesque force. It has all the charm of a romance, with the truth of a veritable history. The record of a people, written with such simplicity and beauty, impresses lastingly the mind of the reader, old or young. "The story of the Normans" is confined to a few generations, extending from the middle of the ninth to the beginning of the eleventh century; but as Miss Jewett relates it, it is relieved from all obscurity and elevated to its due rank and importance. We are not to forget that the lives of our ancestry go back to the Norman as well as to the Anglo-Saxon, and that to him Englishmen and Americans are indebted for some of their most estimable qualities. It is, in truth, our earlier history we trace in this story of the Norman Dukes.

MR. C. C. ANDREWS, who was the United States Consul-General to Brazil for three years under the administration of President Arthur, has written a valuable account of the country which his position enabled him to observe under exceptionally favorable circumstances. He did not travel through the



country to any great extent, and so his volume is defective in descriptive geographical matter, although he has quoted liberally from the earlier writers whose main business was exploration. But the subjects which were capable of treatment without extended journeys are very fully, and at the same time concisely, discussed. The chapters on public instruction, parliamentary government, Brazilian literature, slavery, and the religious orders, are particularly valuable, as are also those dealing with the resources and commerce of the country. The book is just what we should expect a painstaking consular official to write. It is detailed, statistical, and matter-of-fact. Its object is stated to be that of answering "such questions as an intelligent American would be likely to ask in regard to Brazil," and it accomplishes its purpose satisfactorily. (Appleton.)

#### LITERARY NOTES AND NEWS.

HENRI TAINE's article on Napoleon Bonaparte, in the "New Princeton Review," is perhaps the most brilliant literary feature of the March periodicals.

THE Leonard Scott Publication Co. of Philadelphia have added "The Scottish Review" to their regular series of foreign periodicals reprinted by them for the American market.

THE "Atlantic" for April will contain a new etched portrait of Dr. O. W. Holmes, accompanying his series of characteristic sketches descriptive of his recent "One Hundred Days in Europe."

"PUBLIC OPINION," a weekly publication creditable in appearance and character, which reprints extracts of all leading journals on leading topics, will hereafter be issued in New York City.

HOUGHTON, MIFFLIN & Co. have in press "Zury: the Meanest Man in Spring County," by Joseph Kirkland. It is a novel of serious purpose—the depicting of the almost incredible toil, privation and hardship of the pioneers on the Grand Prairie of Illinois, their dialect, humor, piety, and other characteristics good and bad.

PROF. E. L. YOUNG, who died recently in New York City, had a distinguished career as a scientific writer and editor, and did perhaps more than any other individual in this country to foster a popular taste for scientific reading. He was the founder of the "Popular Science Monthly," and, until his death, its senior editor. We are glad to know that this indispensable periodical will be continued under the editorial management of Dr. W. J. Youmans, brother of Prof. Youmans, and connected with the magazine from its beginning.

MR. H. H. BANCROFT's extensive historical library, including some 43,000 books and manuscripts relating to the history of the westerly portion of North America, has, since the recent disastrous fire in Mr. Bancroft's publishing establishment in San Francisco, been offered for sale. An appraisal, made by a full committee of experts, including Mr. F. B. Perkins, Librarian of the San Francisco Public Library, has placed the value of the collection at \$250,000, and recommends its purchase by the state of California. The collection is one that can never be duplicated, and its purchase and preservation by California would seem proper and desirable.

#### TOPICS IN LEADING PERIODICALS.

MARCH, 1887.

American Theatre, Early Days of. *Dial*.  
 Animal-Plants and Plant-Animals. Dr. Pfuhl. *Pop. Sci.*  
 Bayeux Tapestry. E. J. Lowell. *Scribner*.  
 Birds and their Daily Bread. W. Marshall. *Pop. Science*.  
 Birds of New Zealand. Horatio Hale. *Popular Science*.  
 Books that have Helped Me. E. E. Hale. *Forum*.  
 Camping-out in California. J. R. G. Hassard. *Century*.  
 Cathedrals of England. Mrs. Schuyler van Rensselaer. *Cent.*  
 Centenarians. Prof. Humphreys. *Popular Science*.  
 Christianity and Its Competitors. *Andover*.  
 Christianity, Future of. St. George Mivart. *Forum*.  
 Clocks, Celebrated. F. G. Mather. *Popular Science*.  
 Confessions of a Humorist. H. J. Burdette. *Lippincott*.  
 Craddock, Charles Egbert. J. O. Pierce. *Dial*.  
 Creation and Salvation. F. H. Johnson. *Andover*.  
 Criticism, Curiosities of. Agnes Repplier. *Atlantic*.  
 Dakota. Joel Benton. *Century*.  
 Duelling in Paris. Theodore Child. *Harper*.  
 Earth, Stability of the. N. S. Shaler. *Scribner*.  
 Emerson's Poems. C. C. Everett. *Andover*.  
 Euripides's Hippias. W. C. Lawton. *Atlantic*.  
 Evangelism in Faneuil Hall. *Andover*.  
 Faith Healing. R. E. Carter and J. M. Buckley. *Century*.  
 Fashion, Tyranny of. Eliza L. Linton. *Forum*.  
 Fredericksburg, First and Last. M. D. Conway. *Am. Hist.*  
 French Sculptors. W. C. Brownell. *Century*.  
 First Mayor of N. Y. City. C. W. Parsons. *Mag. Am. Hist.*  
 Gautier, Théophile. J. B. Perkins. *Atlantic*.  
 Genius and Mental Disease. W. G. Stevenson. *Pop. Sci.*  
 George's Economic Heresies. George Gunter. *Forum*.  
 Greek Coins. W. J. Stillman. *Century*.  
 Humanitarianism. *Andover*.  
 Instinct. William James. *Scribner*.  
 Insurance. H. C. Lea. *Lippincott*.  
 Japan, Church Development in. E. A. Lawrence. *Andover*.  
 Jury System, The. E. A. Thomas. *Forum*.  
 Kent, Chancellor. W. S. Pelletier. *Mag. Am. History*.  
 Labor Organizations. Richard T. Ely. *Forum*.  
 Lincoln, Abraham. Hay and Nicolay. *Century*.  
 Lincoln's Virginian Ancestors. *Century*.  
 Logan, John A. *Lippincott*.  
 Longfellow's Art. H. E. Scudder. *Atlantic*.  
 Massachusetts, Emancipation of. W. F. Poole. *Dial*.  
 McGlynn, Dr., and Sacerdotal Rights. *Andover*.  
 Mind Cure. J. H. Denison. *Andover*.  
 Mysterious Disappearances. W. A. Hammond. *Forum*.  
 Naturalist, Training of a. J. S. Kingsley. *Popular Science*.  
 Notes of a Congressional Chaplain. *Lippincott*.  
 Origin of the Fittest. David S. Jordan. *Dial*.  
 One Hundred Days in Europe. O. W. Holmes. *Atlantic*.  
 Paris, Siege of. E. B. Washburne. *Scribner*.  
 Photography, Composite. J. T. Stoddard. *Century*.  
 Plainfield, Massachusetts. Mrs. M. J. Lamb. *Mag. Am. Hist.*  
 Population, Increase of. Thomas W. Knox. *Forum*.  
 Police of New York. Richard Wheatley. *Harper*.  
 Prohibition, Effectiveness of. Neal Dow. *Forum*.  
 Psychology, Comparative. T. W. Mills. *Popular Science*.  
 Railroads as Public Enemies. A. Morgan. *Popular Science*.  
 Raleigh, Sir Walter. Horatio King. *Mag. Am. History*.  
 Rent and Taxes. F. P. Powers. *Lippincott*.  
 Russia. A. F. Heard. *Harper*.  
 Sandwort, A Mt. Washington. Grant Allen. *Pop. Science*.  
 Sea Serpent Myth, The. Theodore Gill. *Forum*.  
 South Revisited, The. C. D. Warner. *Harper*.  
 Stanton, C. F. Benjamin. *Century*.  
 Sugar Plantation in Louisiana. C. Gayarre. *Harper*.  
 Tone-color in English. A. H. Tolman. *Andover*.  
 Universalist, Confessions of a. *Forum*.  
 Van Buren, John. C. H. Peck. *Mag. Am. History*.  
 Voting Power of Ignorance, The. *Century*.  
 Woman, Higher Education of. L. M. Hall. *Pop. Science*.  
 Wreck of the Saginaw. E. B. Underwood. *Mag. Am. Hist.*  
 Youmans, Edward L. *Popular Science*.

#### BOOKS OF THE MONTH.

[The following List contains all New Books, American and Foreign, received during the month of February by MESSRS. A. C. MCCLURG & Co., Chicago.]

#### HISTORY AND BIOGRAPHY.

*The Provinces of the Roman Empire.* From Caesar to Diocletian. By Theodor Mommsen. Translated with the author's sanction and additions by W. P. Dickson, D.D., LL.D. With maps. 2 vols., crown 8vo. C. Scribner's Sons. \$6.00.

*A Journal of the Reign of Queen Victoria.* From 1852 to 1860. By the late C. C. F. Greville. Edited by H. Reeve. 12mo, pp. 854. "The Greville Memoirs," third and concluding part. D. Appleton & Co. \$2.00.

**The Pioneer History of Illinois.** Containing the Discovery in 1673, and the History of the Country to the year 1818, when the State Government was organized. By John Reynolds. Second edition, with Portraits, Notes and a complete Index. First edition published in 1832. 8vo, pp. 430. Fergus Printing Co. Net, \$3.00.

**Seventeen Lectures on the Study of Medieval and Modern History,** and Kindred Subjects. Delivered at Oxford, under Statutory Obligation, in the years 1867-1884. By William Stubbs, D.D. 8vo, pp. 389. Half roan. Clarendon Press, Oxford. Net, \$2.60.

**History of the Latin and Teutonic Nations.** From 1494-1514. By Leopold Von Ranke. Translated from the German by P. A. Ashworth. 12mo, pp. 388. Bohn's Standard Library, London. Net, \$1.00.

**Retrospections of America, 1797-1811.** By John Bernard. Edited from the Manuscript of Mrs. Bayle Bernard. With an Introduction, Notes and Index by L. Hutton and B. Matthews. 12mo, pp. 380. Harper & Bros. \$1.75.

**Young People's History of Ireland.** By G. M. Towle. 16mo, pp. 314. Lee & Shepard. \$1.50.

**Perry's Saints; or, The Fighting Parson's Regiment in the War of the Rebellion.** By J. M. Nichols. Illustrated. 16mo, pp. 299. D. Lothrop & Co. \$1.25.

**In Four Reigns.** The Recollections of Althea Allingham, 1785-1842. By Emma Marshall. Illustrated. 16mo, pp. 361. E. P. Dutton & Co. \$1.25.

**The Fall of Maximilian's Empire.** As Seen from a United States Gun-Boat. By S. Schroeder, Lieut. U. S. N. 12mo, pp. 130. Portrait. G. P. Putnam's Sons. \$1.00.

**The Conflict of East and West in Egypt.** By J. E. Bowen, Ph.D. 12mo, pp. 204. G. P. Putnam's Sons. \$1.25.

**The Nation in a Nutshell: A Rapid Outline of American History.** By G. M. Towle. 16mo, pp. 147. Lee & Shepard. 50 cents.

**The City Government of Boston.** By J. M. Bugbee. 8vo, pp. 60. Paper. Johns Hopkins University Studies. 25 cents.

**Franklin in France.** From Original Documents, most of which are now published for the first time. By E. E. Hale and E. E. Hale, Jr. 8vo, pp. 478. Portrait. Roberts Bros. \$3.00.

**Life of Giordano Bruno, The Nolan.** By I. Frith. Revised by Prof. M. Carriere. Crown 8vo, pp. 305. Portrait. Ticknor & Co. \$1.50.

**Life and Work of the Seventh Earl of Shaftesbury.** K.G. By Edwin Hodder. 3 vols., 8vo. Portraits. Cassell & Co. \$7.30.

**James Hannington, D.D., F.L.S., F.R.G.S.,** First Bishop of Eastern Equatorial Africa. A History of his Life and Work, 1847-1885. By E. C. Dawson, M.A., Oxon. Portrait and Illustrations. 12mo, pp. 451. London. \$2.00.

**Life and Labours of the Rev. W. E. Boardman.** By Mrs. Boardman. With a Preface by the Rev. M. G. Pearse. 12mo, pp. 260. D. Appleton & Co. \$1.25.

**Margaret of Angoulême, Queen of Navarre.** By A. Mary F. Robinson. "Famous Women" Series. 16mo, pp. 316. Roberts Bros. \$1.00.

**Col. Henry Bouquet, and his Campaigns of 1763 and 1764.** By Rev. C. Cort. 16mo, pp. 108. Net, 75 cents.

**Life, Character, and Public Services of General George B. McClellan.** An Address. By George T. Curtis. 12mo, pp. 103. Paper. Cupples, Upham & Co. 50 cents.

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**Brasil.** Its Condition and Prospects. By C. C. Andrews. 12mo, pp. 352. D. Appleton & Co. \$1.50.

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**Marquis' Hand-Book of Chicago.** A complete history, Reference Book and Guide to the City. Edition for 1887. 12mo, pp. 357. Paper. A. N. Marquis & Co. 35 cents.

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**Goethe's Letters to Zelter.** With Extracts from those of Zelter to Goethe. Selected, translated and annotated by A. D. Coleridge, M.A. 12mo, pp. 504. Bohn's Standard Library, London. Net, \$1.00.

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#### POETRY.

**The Vision of William Concerning Piers the Plowman.** In three Parallel Texts. Together with Richard the Redeless. By William Langland. (About 1362-1399 A. D.) Edited from numerous manuscripts, with preface, notes, and a glossary. By the Rev. W. W. Skeat, Litt.D., LL.D. 2 vols., 8vo. Clarendon Press, Oxford. Net, \$8.00.

**Chapters on English Metre.** By J. B. Mayor, M.A. 8vo, pp. 206. London. Net, \$2.00.

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## LAW—ECONOMICS.

- The Constitutional Law of the United States of America.** By Dr. H. Von Holst. Translated from the German by A. B. Mason. 8vo, pp. 389. Callaghan & Co. Net, \$2.00.
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